HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

The following article is copied from a book entitled "Slavery illustrated in its effects upon Woman and Domestic Society." The first article in the Herald of last week should have been credited to the same work.

—

Impurity of the Christian Churches.

"Paid hypocrites! who turn
Judgment aside, and rob the Holy Book
Of those high words of truth, which search and burn
In warning and rebuke.

"How long, O Lord, how long
Shall such a priesthood barter truth away,
And in thy name, for robbery and wrong,
At thine own altars pray?

"Wo to that priesthood! wo
To those whose hire is with the price of blood—
Perverting, darkening, changing as they go,
The truth and law of God."

Whittier.

Could the fact be denied, or rather were it not avowed and justified, alas! by the servants of the sanctuary, it would not be credited that an almost indissoluble connection apparently exists between slavery, which is "all filthiness and superfluity of naughtiness," and the disciples and churches of Him who was "holy, harmless, undefiled and separate from sinners."

Exclusive, therefore, of all the other arguments which can be urged for the prompt, decisive, and entire abrogation of slavery in connection with the church of Christ, the condition of woman alone is a resistless plea for the excision of slave-dealers from "the communion of saints." It is not less preposterous than it is nugatory, in reference to the church of God, to waste time in frivolous disputation and research respecting the value of the property which may have been purloined, or the quantum of guilt that the criminal may have contracted; the whole matter is compressed in four monosyllables: "He is a thief." So in its application to slave-holders, it is altogether superfluous to inquire how many slaves he drives, how much or how little he scourges them, whether he leaves them to pine with hunger, and in nakedness, or whether he half-starves and partly clothes them, and whether he abuses and traffics them, or leaves them to wallow in uncleanness, and nurtures them for his own emolument. To all this captious deceitfulness, there is an emphatical and infallible retort "He is a man-stealer." That is decisive until it can be demonstrated by the authority of the head of the church or his inspired apostles, that habitual robbers are Christians; in other words as the Presbyterians state, until "*Sinners of the first rank and guilty of the highest kind of theft*," and as the Methodist subjoin, *who never had a "sincere desire to flee from the wrath to come*," can be proved to be conscientiously honest, and Zaccheus-like penitent, willing to restore to the poor what they have 'taken by false accusation."

Look at that gross absurdity in another aspect. The preacher, as the case may be, has stolen two, four, seven, ten, or more of his brethren, free-born native American citizens, and in his kidnapping he perseveres, seizing every child whom, by the execrable "*southern institution*," with impunity he can grasp. In that boasted republicamism he lives and dies, and intends to bequeath the human beings, if not his own children, yet his fellow Christians, so called, of his own society, to his heirs. Thus living and resolved to die a kidnapper; and after he is dead, to continue a man-stealer. Yet no person must venture to question that Doctor's moral philosophy or brotherhood to Jesus of Nazareth, who preached "deliverance to the captives," and who was expressly sent into the world "to set at liberty them who are bruised."

To emblazon such men as Christians, and especially as preachers, is enough to fill Pandemonium with triumph; but to superadd the abomination that men who encourage all lewdness, that their "negro quarter" may be enlarged and its inhabitants may be multiplied, shall fill all church offices and virtually govern the denominations with which they are connected, is one of the most astounding anomalies that exists in the history of the church and the world. Here, then, is the momentous question: How can sincere Christians coalesce in fellowship with persons who either commit habitual sin against the seventh commandment, or who encourage or force others into the constant transgression of the laws of purity and the mandate of Jehovah.

All slave-holders, *male and female without exception*, either tacitly sanction or openly defend the system of slavery, which is only another name for rape, incest, polygamy and all unutterable uncleanness. To multiply human cattle, preachers, lay officers, and church members, of almost every name and denomination, for the sake of securing opulence, with its vitiating luxury, not only connive at the lewdness, but actually encourage it. No pulpit denounces it, for it would be a death-blow of slavery. No evangelical discipline is enforced against their participation in the ungodliness, for that act would at once extinguish "the church!" No women, alas! "cry aloud and spare not;" so that their matronly protest can be heard reverberating from the river Lawrence and the lakes to the gulf of Mexico, against the dooming of a million of women to defilement and ruin. Until very recently, northern Christians, almost without exception, would permit those partakers with adulterers to *chatter* in their churches, about the love of God, the conversion of souls, the pursuit of holiness, and the sanctity of heavenly joy.

Suppose the ministers, officers and members of five hundred churches should all agree together to confederate with hordes of robbers and pimps for the double purpose of covering over with a Christian garb, and of decorating with a Christian name their horrible craft, that they might divide the infernal spoils with impunity; how long would those accomplices in villany be tolerated as disciples of the immaculate Redeemer?

Now we maintain that a member of such a conspiracy would have *better* pretensions to church membership, than any slave-driver in the southern States. His domain is one large den of uncleanness, expressly encouraged by all possible means to augment the stock of merchantable human cattle, and he effects that object by every process which can be invented to whitewash the children's skin, and to render them in external appearance of the European features and figure.—If persons, whose whole life is one unceasing course of those abominations, can make any justifiable claim to the character and spirit of Christians, then there is no distinction between that "marriage which is honorable in all, and the bed undefiled—and the whoremongers and adulterers whom God will judge." Hebrews, 13: 4.

A preacher, for example, comes from the South. He is at the head of a college, a D. D.; and he *prates* about the "*southern institution*." Now that very term itself comprises *a great and mischievous lie!*—From the most corrupt motives, and for the most ignoble objects, it is intentionally "*calling things by wrong names*." Countless multitudes of northern citizens have no idea of what is meant by "*southern institutions!*" They suppose that it refers to their civil government, or to their collegiate establishments, or to their philanthropic societies.—They hear it reiterated, until the term "*southern institutions*" has become one of the most artful contrivances in all the dictionary of imposing falsehoods, to blind and mislead unreflecting citizens. It is resounded, that the fanatics and some Christians at the North are resolved to overthrow "*southern institutions;*" and the thoughtless portion of the community, by this cheat are induced to believe that it is intended to dissolve the federal compact, and thus to delude the republic in civil war, bloodshed and desolation.

Let it only be known, that by "*southern institutions*," kidnapping is meant, with all its inseperable cruelties and uncleanness, and the bandage, which the slave-driving falsifiers and their dough-faced hirelings have tied over the eyes of the people, is instantly removed; and it is perceived at once that the common oracular proverb is exemplified to the letter: *They who steal, and they who commit lewdness will lie!*

What then are "*southern institutions?*"—An outrageous system of man-stealing, woman-defiling and slave-manufacturing atrocities; the unparalleled wickedness of which no tongue can describe, and no mind can imagine. To talk of prolonging such "*institutions*," which could have been invented only by men who had not "the fear of God before their eyes, and which are prolonged only by persons under "the instigation of the Devil," is not less insulting than it is abominable. But the most outrageous fact in the whole hell-born scheme is this:—Those "southern institutions" are now authorized by law, and sustained by the scandalous hypocrites, who call themselves "*the church!*"—deceivers who solemnly sanction the plunder of the post-office, who torture and murder Christians and ministers of the gospel, and who withhold from the colored citizens all terrestrial comfort, and every right and privilege authoritatively bestowed upon them by "God the judge of all;" thus fulfilling Peter's prophecy: "Through covetousness with feigned words, shall they make merchandise of you."

To sustain those "*southern institutions*" which include every diabolical ingredient that is commingled in "the golden cup full of abominations and filthiness of fornication," (Revelations, xvii. 4) the northern churches have long aided. That general mischief has been done in two ways: by acknowledging those merchants in impurity to be "fellow-citizens with the saints and of the household of God," and by accepting the donations of men-stealers to aid the holy cause of Christian benevolence; which is a flagrant violation of the divine injunction, (Deuteronomy xxiii. 18) "thou shalt not bring the hire of a whore into the house of the Lord thy God for any vow," for it is an "abomination unto the Lord thy God."

A very large proportion of the wealth that is so prodigally squandered by the slave-holders, is the direct result of that unrestricted licentiousness which is so universally practiced and encouraged. Yet much of that plunder has been cast into the treasury of the Lord. It is not less an ungodly donation, than would be the money obtained from the rent and profits of a regular brothel in any of our large cities, with the additional aggravations of the tortures and stripes and robbery, combined with the forced uncleanness. To which may be added the black incests, which, in ordinary criminal intercourse between the sexes, are unknown.—Our philanthropic societies must unhesitatingly reject those spoils of innocence, or they will be involved in the curse, which, without speedy repentance and amendment, if "the signs of the times" can be discerned, ere long will usher in a social catastrophe, that will overwhelm the southern States in indiscriminate ruin, and the effects of which will pass over all the other portions of our country, like "the pestilence that walketh in darkness, and the destruction that wasteth at noonday."

The other practical approbation which has been given to the adulterous pollutions of slavery, is the incorporation with the church of the defenders of all that incurable turpitude. It is not enough to say, that out northern churches do not directly number any slave-drivers in their communion; *the effect is the same!* That preacher who wantonly encourages all inordinate sensuality, who enforces the abrogation of the marriage covenant, and who constantly enacts the disruption of all family consociations, is admitted to preach in our pulpits, and to *speechify* on our platforms, and to pray in our devout assemblies. Is not that the strongest testimony which can be presented that we do not deem his impious usurpations of the divine prerogative, and his unceasing robberies, with all the wickedness which is connected with his slave-manufacturing machinery, to be inconsistent with the Christian character? Is it not declaring that it is the perfection of "pure religion and undefiled," when we allow such men to be our advocates in prayer, and our instructers in truth and duty?

That unpitying shepherd always beholds "the flock of the slaughter," and feels no emotion, while he witnesses their murderers slay them, and "hold themselves not guilty." He and his accomplices know the slaughter, and permit it to proceed with impunity. He has seen the kidnappers seizing every colored child whom they could grasp without fear, after having devoted all their ingenuity to amplify the methods by which through licentiousness they could be multiplied. He has watched those men-stealers traffic the bodies and souls of men without intermission. He has heard those hypocritical traders, after they have sold the image of God, as impressed upon their own concubines and children, the offspring of adultery and incest, blasphemously resound—"blessed be God, for I am rich!" He himself, and the members of his own "synagogue of Satan," have copied their ungodly deeds, have sold the Lord's preachers and disciples of their own denomination, who were under their own pastoral care; and while they were eulogizing the conscientiousness, virtues and fidelity of the sanctified convert, proclaimed his Christian graces for no other purpose than that they might receive one hundred dollars more for his *conscience*, another hundred dollars for his *sobriety*, another hundred dollars for his *veracity*, another hundred for his *honesty*, another hundred for his "*fear of the Lord*," another hundred for his *faithfulness*, and the seventh hundred dollars above the common price, for the commanding influence which he can exercise among his fellow slaves to restrain them from iniquity. Notwithstanding, that preacher visits to the north; instead of being banished from all decorous company, he becomes the confidential associate of our wives, and daughters, and mothers, and sisters, and the expounder of revealed truth to teach us righteousness and purity! *It would not be so injurious to good morals, every Lord's day morning to transfer the inmate from the State prison, and the pander from the brothel to the pulpit;* that monstrosity would be comprehended at once, and the Christian brethren and sisters would walk away, and study divine truth and worship God in their own habitations. Their hearts would not be agonized, and their understandings befooled, and their consciences harrowed, by hearing a man who is always causing the violation of the seventh commandment *prate* about purity; and a sleepless man-thief *cant* respecting the obligations and claims of integrity and justice!

At present the southern churches are only one vast consociation of hypocrites and sinners. There is scarcely *light* enough among them to render the tangible darkness visible to themselves, and *salt* enough to preserve them from putrefaction. But probably the more serious part of the direful criminality and tremendous danger which that fact involves, appertains to the northern churches. Either without reflection, or from worldly motives of advantage, they have not only tolerated without a murmur that dreadful delusion, that *gangs of men-thieves are consistent members of the church of God*, but they have deliberately sanctioned that abhorrent dogma by their ecclesiastical confederation with them. They have received as holy benevolence, the spoils wrung from the tears, stripes, chastity, and toil of the slaves. They have listened to the hypocritical cant and applauded the *chivalric* "sorceries" of ecclesiastical men-stealers.—They have received to their communion the slave-manufacturers, who purchase and force all lewdness, expressly to multiply the bodies and souls of men for the human flesh-market, that boys may be sold according to their muscular energy, and girls for their prostitution and breeding, and both at a highly increased value if they are attractive in person and animated by the graces of the Holy Spirit. The awful statement of the prophet, delivered nearly twenty-five hundred years ago, is a most graphical exhibition of the slave plantation; and although it may not be minutely applicable to the "negro quarter" of preachers and Christians so far as they are personally considered; yet they are chargeable with the traitorous guilt of deliberately approving and attempting to justify, by the perversion of the scriptures, all the ungodliness which the picture drawn by *the prophet of tears* includes. (Jeremiah v. 7—9; and xiii. 27.) "When I had fed them to the full, then they committed adultery, and assembled themselves by troops in the harlots' houses.—They were as fed horses in the morning. Every one neighed after his neighbor's wife. I have seen thy adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? Wo unto thee, O Jerusalem! wilt thou not be made clean?"

Christians of New England! there is the truth of God. It is for you to make the application of it, and prove that you mix faith with the gospel that you hear, by bringing forth fruits meet for repentance," that they who do those deeds "may be taken away from among you," until they "repent of the uncleanness and fornication and lasciviousness which they have committed." May the Lord grant you grace to be faithful for the Redeemer's sake! Amen.

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From the Union Herald.

The Slave Mother's Grave.

BY MRS. H. M. DODGE.

The sun was just setting behind a rich autumnal horizon, said my friend, when we left the steamboat to walk to our place of destination. It was near five miles distant, but from the difficulty of procuring a conveyance, together with the prospect of a fine evening, we concluded to walk, and after refreshing ourselves with a little rest and some cold water at the hut of a fisherman, we commenced our pedestrian travel.

About an hour after sunset, the full moon arose slightly tinged with the yellow hue of autumn, and I never saw an evening more splendidly, solemnly beautiful. Not a cloud was in the sky, and not a zephyr trembled among the leaves of the orange trees, which were scattered in rich and beautiful orchards over the landscape. As far as the eye could reach in every direction, the mellow moonbeams lay slumbering on plantations of the richest luxuriance, and the noble mansions of the owners, contrasted with the miserable huts of the slave, formed a very interesting picture in the scenery around us; and to *us*, born and educated in the free and happy regions of the North, the interest though deep, was exceedingly painful!—Slavery—horrible slavery seemed written out in characters of blood on all we saw, the sweet and pleasant light of the moon seemed mingled with funeral gloom, and to our fancy, the rich and beautiful face of nature was covered with a desolation as deep as that which now reigns over the places of the once flourishing "cities of the plains."

We paused and silently meditated.—Never before, since we had possessed a clear perception of things, had our feet pressed any soil but that of blessed freedom, and now that we stood on ground burthened with the heavy woes of slavery, our very blood recoiled, and we felt as though a poisonous serpent was lurking in our path!—Our souls rose in just indignation against the base-born wretches, who dare thus debase the image of Deity in the person of the poor African.

At that moment we heard the lamentations of a child, which grew louder until we could distinguish the following words. "Oh mamma, mamma, will you not wake up once more! Massa whip me because I cry about you. Oh mamma, wont you speak to your Nanny! You used to love me and help me do my work so Massa would not beat me, but now you sleep and sleep and will not get up nor speak any more to me. Oh mamma, what shall I do! Let me lie down and sleep too, for I am sick and tired and my heart is breaking."

We passed around a hedge of sweet brier, and there discovered a poor slave child lying on a humble grave and sobbing and groaning aloud. At the sound of our steps she sprung up and begged in the most touching manner that we would not whip her. It was sometime before we could appease her fears or convince her that we were not her enemies. At length she became satisfied of our good intentions, and began to answer our enquiries with all the simplicity of an untaught, confiding child. She said her father and little brother had been sold away a few months before and that her mother cried about them and then her master whipt her every day, so that she died before long, and then she was left alone, with old Betty. "I cry too," continued the poor child, "and massa beat me too, so I die soon and go and sleep with mamma, for old Betty says she will wake up by and by and speak to me.

Our hearts were greatly affected by what we saw and heard, and we told the child we would go to her master and try to soften his feelings towards her; but she seemed greatly alarmed and entreated us not to go, as she feared he would kill her if we did: So we gave her such religious instruction as the case seem to demand and left her, silently imploring the God of the oppressed to avenge the slave speedily.

And is this slavery? Is this the effect of a system of which it is said the law of love and the holy, merciful Bible inculcate?—The law of love and the Holy Bible teach a man to drag his neighbor from the endearments and comforts of domestic life, shut out from his soul the immortal blessings of the glorious Gospel, and bind him down to pitiless, hopeless bondage. Alas! is it possible that men, even professing godliness should contend that this is a merciful and righteous system and well pleasing in the sight of a holy God? That it is an institution which has stood since the foundation of the world, by which the colored people are made better and happier?

Cazenovia, June 1840.

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From the National Anti-Slavery Standard.

The "National Anti-Slavery Standard" is the title of a paper just commenced in New York to be published weekly by the American Anti-Slavery Society, at $2 a year. It is a large paper, very neatly printed, and the present number evinces considerable ability. N. P. Rogers is editor.—There is but little doubt but that it and the other anti-slavery papers in New York will do much to promote the cause of emancipation.—Pity but they would quit quarreling with each other—there is no profit in it.—Keep up the quarrel with slavery.—*New Lisbon Aurora.*

Thank you Mr. Aurora! That is just what we want to do, "keep up the quarrel with Slavery." And we do not intend that our contest with "New Organization," however warm it may be, shall lessen our attack upon this foe. God blessing our labors, our *standard* shall never be furled or cloven down in battle; but borne aloft in the sight of all, it shall yet be planted on the turrets of slavery's castle. And thousands shall shout when they see our flag nailed tight to its peak—floating beautifully over the heads of liberated millions. We fear not slavery. She may do her worst. The North may bow at her bidding, the South move at her nod, there are those who bow not to Baal, and serve none but God. In a conflict with the beast "one shall chase a thousand, and two put ten thousand to flight." Thus we feel confident of a triumph. Liberty shall be *re-enthroned*, and sway a healthful rule over this land. The Aurora expresses regret that we will not stop quarrelling with each other. In this case the quarrel happens to be all on one side.

We want to quarrel with slavery. To do this effectually in our opinion, would be to enlist every human being against her. She wars against ALL. So all are interested in defending themselves. In the early stages of the enterprise, we summoned them all, men, women, and children; of all professions and grades of intellect, advantage and situation. We excused *none*, we rallied for the rights of MAN of course we allowed none to play the laggard. If the ministers held back we spurred them. If the professional man halted we quickned him, if the politician faltered, we pointed him to his seat—and told him he held it at the will of the people. If woman talked about delicacy, modesty, propriety, "usages of civilized society" &c. we turned her eye southward, and told her to look on her sister,—and see what the modesty and propriety of the age were doing for her, and how elevated the "usages of civilized society" made her. And then we told her to go home and go to sleep if she could, without praying for her, weeping for her, and addressing herself to the battle for her rescue. Well, we worked together finely for a while: the cause found its way among the unbiased laborers of the North, and our moral position was sublime.

But the clergy, after repeated lashings from the early friends of the enterprise, enlisted, till they held a powerful influence in our councils. Then, Mr. AURORA, came the tug of war. They did not meet with sufficient attention. This was a democratic enterprise, and it brought all to a common level; it stripped them of all title, while in Convention, and called them by their name; which, by the way, "was against the usages of civilized society." It made no bows to outward appearance, paid no cheisance to factitious advantages; but loved simple unadorned humanity, and labored for its advancement. It allowed "LIBERTY OF CONSCIENCE." It would let the Quaker sit with his broad brim upon his head, and allow the Presbyterian, or anybody else, to pray at the opening of the session. It would not disturb the retiring female, who felt that she had no right to speak in a promiscuous assembly; nor would it gag *her* who felt it her duty to open her mouth for the dumb. Thus organized, what a power it possessed. It overleaped the outposts of sectarianism, and stormed her strong hold: it rubbed out the prejudices of education and cleared up the intellect: it scattered to the winds the influences by which man had been kept from his brother; and brought them together in *perfect love*. But the clergy saw all this, and they rallied. They tampered with our brethren, till they lessened their fervor and abated their zeal. They appealed to their interests as a class, and talked of the utter overthrow which awaited them, unless a check could be given to this spirit. Thus they went on until Amos A. Phelps could shake hands with Hubbard Winslow, and call him brother.

Then they opened a full cry,—"What do these females here? Why are they not mending stockings, instead of talking of Abolition? This will not do: who defends this practice?" William Lloyd Garrison, and those that go with him. "Ha! then William Lloyd Garrison *must be put down*."

So up they came to New-York, in 1839, and made their onset, and were defeated; tried it at the New England Convention, after having emptied all the theological seminaries within hailing distance, for *recruits*, and were again defeated. They then seceded, and, *for conscience' sake*, (!) formed a new society in Massachusetts, and made it auxiliary to a society that had openly avowed its approval of woman's public action in anti-slavery meetings. 1840 came around: they rallied again, circulated lithographed and printed letters through Massachusetts and in the city of New-York, came to the meeting on the 12th of May, and were *again* defeated. This turned hope into despair. All looked black. The only bright

spot that loomed up amid the darkness, was [illegible]: so they cried, "conscience! conscience, against woman's speaking in public;" asked a vote on the question, and [illegible], (two of their ministers did,) and [illegible] LADIES opposed to woman's [speaking] in public, to manifest their disapprobation by voting against such action in public—and they did so. Now you ask us [to stop] quarreling. Sir, we have no quarrel with them. It is all on one side.

We are as ready as ever to take those men by the hand. But they will not let us. They have declared war against us. They [illegible] differences of opinion on subjects unconnected with the anti-slavery cause. We have declared no war against them. We are on the old position. But they seceded for "conscience' sake." They could [en]joy the largest individual liberty while with us. They could speak or sit still, could be modest or assuming, could regard the "[usages] of civilized society," and let their wives and daughters sit still, or [disregard] those usages, and be "heathens" (!) like the [Friends]. We did not mark out any [path] but this; that assent to the doctrine of [immediate] emancipation should be given, [and full] liberty for difference of opinion as to [measures]. They were not content with this. They [resolved] to drag in as a regulator [of our] meetings, the venerable Apostle Paul, and declared that their interpretation of his [writings] should be received, and every [one who differed] should be silenced, or they would se[cede]. Of course, such a violation of individual liberty, such manner of conscience-[binding], could not be entertained, and they [became] dissatisfied. We protest against any [res]ponsibility in the matter. We ask them [to] come back, giving to those such freedom as we claim for ourselves, a blessing which [has] never been denied them. They will [no]t do it. Who keeps up the quarrel, Mr. [illegible]?

These men have yet to learn Christian [toleration]. They have never been aroused [to] that glorious feature of the gospel, "Re[spect] for individual conscience." We have [cast] no blazing brands into our camp, scat[ter]ing [illegible]. We have had our views [o]f non-resistance, women's rights, &c. So [ha]ve they. We should never have seceded, [ha]d we been voted down. They were voted [do]wn, and seceded. Who keeps up the [qua]rrel? Ah! who made it? So with [po]litical action. We have never said it was [an]y man's duty to abstain from the polls. [We ha]ve given individual [liberty], each man [to fol]low out his conscience in the premises. [B]ut they have argued, and written, and [spoken], and preached, that every abolitionist that would not vote was self-disfranchised, and ought to leave the society. Who manifests the largest toleration? This writing a man's sentence, and dooming him to banishment, because we do not like his *policy*, might have answered in the days of Aristides, but it will hardly be entertained by people struggling to be free, when the true [issue] shall come to their knowledge.

They have separated from us. They have split our body. They have made us two bands; and so far as jarring and discordant feelings are calculated to paralyze our power; so far as they tend to push us off that noble elevation which we had assumed in the eyes of the world; solemnly we believe before God they are responsible. We hope that they may yet feel that men were made to differ in opinion, and still be united. We are willing to make due allowance for their education. Taught politically and religiously to consider every difference of opinion as just cause of separation, it is [not] to be wondered at, that they should have [limited] views of INDIVIDUAL LIBERTY.

[Such is] our organization. It is Catholic. It is Christianity. On it as on the platform of Christianity, the kindreds and [tribes] and tongues of every nation may [meet together], and the world witness a [spectacle] like that of the descent of the Spirit at [Pentecost], all proclaiming the wonderful works of God. Men, wise in the es[timation] of the world, may decry it; talk of its [illegible] but an age since the ad[vent of Jes]us Christ has beheld an organization [like it]. It bespeaks a better day. It [is the harbinger] of a more glorious hour;—[and though some] may laugh, yet the efforts [to] mar our unity, and the rejoicings of [the world] over our divisions are proof that its efficacy has been tested and feared.

[Much] as we lament the false conservatism that has truckled to the demands of a corrupt age, we are not discouraged. The [illegible] of the present day is the truest [con]servatism." We rejoice in agitation.—We love to see the ocean in a *foam*. Any[thing] but a calm in the nineteenth century. [illegible] the grave of TRUTH. In a [illegible] she will conquer. Why then [illegible] us? We are on [illegible] in Freedom. Thousands of [illegible]. Tens of thousands [illegible] up the steep ascent; while a world [illegible] the task of aiding [illegible] work. Prayer goes [illegible] lips in our behalf from [illegible] female. The bond mother at [illegible] her dark countenance [with] a smile bright as heaven, as she sees [that] we will not [illegible] the lips of her [white] sister at the North, send her to [share] her lot with [illegible] of the South.

The mechanic blesses us, for we recog[nize] his manhood. We laugh at titles, and [contend] for equal rights. The farmer empties [his] pocket to sustain us, for we hold that the "laborer is worthy of his hire." Over and above all, God strengthens us in our struggles. His arm supports our steps, and his hand covers our head in the day of battle. With clouds by day and a pillar of fire by night will he guide our feet through the mazes of wickedness, and bring us and all that truly value freedom to a land flowing with milk and honey. There shall we live in peace. No lion, nor any ravenous beast shall dwell therein; but the Lord shall be our light, and God our glory. With an abounding faith in our eventual triumph do we echo the words of the Aurora to every man, woman and child in the land, "Keep to the quarrel with slavery." Like Samson in the day of his death, bow yourselves against the pillars of this temple of blood, and heave it from its foundations, that the land of your fathers may be *free*.

CONCORD: JULY 17, 1840.

Our 4th.

We were happy amidst all the boisterous mirth of Whig and Democratic celebrations, to have an opportunity to plead the cause of the slave. On the day preceding, by special request, we rode to Dover, and found a home for the night in the hospitable mansion of our old and tried friend in the cause Asa Freeman. In the evening, by request of Rev. Mr. Young, we delivered a lecture to his church preparatory to their communion on the following Sabbath,—at which time they were to receive an accession of about eighty persons. It was a solemn occasion, and we endeavored to render it not less so, by our remarks. Taking for a text, the question of our Lord to Peter, "Simon, son of Jonas, lovest thou me?" we endeavored to show the importance of so living as to be able to answer the question as did Peter, "Lord, thou knowest all things, thou knowest that I love thee." We dared to question the correctness of a prevailing sentiment of these times, that we must always be *in doubt* as to our own good estate, and endeavored to show from the bible, from the nature of our holy religion, and from the human mind itself, that there is no necessity for so many doubts and fears as we are accustomed to hear expressed, and which have always been considered Christian graces, and even *evidences* that we are Christians. We considered them as the fruits of that love of the world, and "the fashion thereof," and that conformity to it, which characterize the church at the present day. We reminded those about to connect themselves with the church, that we live in a most eventful period; a time when we can bless the world by our influence, and make our name to be had in grateful and joyful remembrance. We reminded them that they would be called to decisive action in the great causes of benevolence and reform for which this age is distinguished, particularly the cause of Human Freedom, on which at this time no professing Christian can be innocently silent; assured them that no one could partake of the emblems of the body and blood of Christ in a proper manner, who had not borne decided testimony against the sin of imbruting and chattelizing his image, as it is done by ministers and professing Christians at the South; in a word, that *no one can be a consistent, enlightened Christian, who is not a firm decided abolitionist.*

At three o'clock on the morning of the 4th, we were aroused from our slumbers by the voice of some of the Dover *patriotism*, speaking through ten thousand India crackers discharged by patriots some of them a yard and a half in length, a part with cigars in their mouths somewhat shorter, which answered the double purpose of doing, first, what they are designed to do, if any body can tell what that is, and secondly, to fire their artillery. The juvenile cannonading lasted an hour, and was followed by sundry discharges of musketry, in the hands of some of the "bigger boys," and finally the rising sun was hailed by the "children of a larger growth" with a furious discharge of cannon. All this portended no good to the anti-slavery cause, and we cannot say we were greatly disappointed on going to the lecture, to find from a *hundred* to a *hundred and fifty* assembled in the spacious Sanctuary, to remember on this birth-day of a bastard freedom, the millions in our land on whom the sun of freedom has never shined. Leaving the Church, we met a procession of the citizens, said to have been a quarter of a mile or more in length, with music and banners, and other military display, gathered together "to the glory" of him of the log cabin, and the battle of Tippecanoe. These, according to Daniel Webster's trial and decision of the question at Alexandria, are all with the South, and with Harrison in relation to the subject of slavery. Every gathering at the North in honor of the Chieftain of Tippecanoe, or of him who now fills the Presidential Chair, is a new pledge on our part that we will sustain the "peculiar institutions" of the South. They are iron entering into the soul of the slave.

Leaving Dover at 12, we arrived at the beautiful village of Great Falls in season to dine, and to address the citizens of that place at three in the afternoon. As a full account of the meeting there has been sent for the Herald, and is contained in another column, we forbear remark, only that a large congregation listened apparently with deep attention to such remarks as we could offer, for the space of an hour and a half; and at the close, transacted all their business in true *Old Organization* style and spirit.

At evening we took a reluctant leave of our friends in Great Falls, and rode to Portsmouth. Our reception there, was such as we shall delight to remember.—Though an entire stranger in the town, as was also our "better half" who accompanied, we were soon "*at home*," in the hospitable mansion of our beloved brother and sister Nowell. Not caring to recognize as a "preacher of righteousness," one who once owned a slave, and still cherishes a slaveowner's spirit, we went on the Sabbath to the Methodist Church, where most of those who have left Mr. Holt's meeting attend, and in the afternoon were invited to preach, which invitation was complied with.

We addressed a large and attentive audience, from the words—"By their fruits ye shall know them." In the evening we addressed the people on the subject of emancipation, and again on Monday evening. None of the spirit of new organization is yet found at Portsmouth. Should our friends of the new Society attempt any thing there, they will probably find it necessary to begin with the "raw material." Mr. Holt *may be led* into their ranks, and if *so*, there are doubtless many that will follow.

At Durham where we gave a lecture on Tuesday morning, there is but little of the genuine anti-slavery spirit. At the close of the lecture, Mr. Tobey the Congregational minister, rose and very modestly declared some of the assrtions which had been made were *not true*. The principal ones were such as related to Colonization, (though by the way we only condemned that infamous system of fraud and wilful wickedness, *out of its own mouth*,) those which referred to the fact that while our Colleges and Theological Seminaries were open to principals and accessories in man-stealing, there were but very few into which colored men of whatever weight of moral or literary character, could be admitted, with rights and privileges such as were allowed to others of a whiter hue; and also those which had respect to the action of the missionary society with regard to such as had in some degree distinguished themselves as the uncompromising friends of the slave. We were greatly obliged to him for the reason which he gave us, why we had been rejected by the Home Missionary Society, for we had never before been able to obtain it. *Our* friend who called on Mr. Stone, the Secretary, *expressly* for the reason, was sent away by his Reverence uninformed. But when Rev. Mr. Tobey called, he assured him that it was not for our abolition principles that we were rejected, but it was because "the Missionary Society wished to employ none but *such as would labor to build up, instead of tearing down*." But the denials of Mr. Tobey, we had good reason to believe, did not go far to neutralize the effects of the lecture, poor as it was, for we heard much disapprobation of his course, expressed before we left, and that in some instances, by those not particularly favorable to the anti-slavery enterprise. He declared himself a colonizationist, though we could hardly see how he could consent to be a co laborer with Reverend G. S. Brown, in *shooting* the gospel not only into the hearts but also into the "brains" "bowels" and "backs" of the poor Africans, with "brass cannon, and musketry." However, the Christianity of our times allows of "wars and fightings," even with bloodhounds, or in any way that promises the most success.

On the whole, we have been made happy by our visit to the beautiful towns in the lower section of our State. The number of abolitionists is indeed small, but they are of the true lap-water stamp. One of them is able to chase a thousand, and two, to put ten thousand to fight. May the God of heaven bless them, and save them in the day of trial, for such a day must come. Would that they would every one take the same stand that a portion of them have, to support no ministers or institutions, that are not purified from all guilt in relation to slavery. To that point we must all sooner or later come. "Come out from among them and be ye separate," and "have no fellowship with the unfruitful works of darkness," is the express command, and blessed is he who obeys it.

Celebration.

Never, perhaps, since the Declaration of Independence has the 4th of July been observed in so many places, and at the same time in so imposing a manner, as this year. Nearly every celebration has, however, been of a party character. The two political parties have both done their very best—Both have put in requisition their ablest orators, have summoned to their aid the roaring cannon, the pealing musketry, the sorcery of music, the public dinner and sparkling wine, the enlivening toast, besides the various insignia peculiar to each party, the "log cabins," the "hard cider," and the nether garments of some of the more patriotic women. The usual number of accidents from the bursting of cannon and flight of terrified horses, have occurred, in some instances introducing the sufferers to the unchanging scenes of another world. One paper says, "We counted 14 deaths by powder and folly on the 4th, in the papers by the morning mails." Another says, "If there is as much blood shed in proportion to the population, for fifty years to come, on the fourth of July, as there was on the last, the killed and wounded of the celebrations will exceed those of the seven years Revolutionary struggle."

It is doubtful whether there has ever been a fourth of July since the close of the war of our Revolution, which has not been the last day of the mortal existence of some votary to our "bastard liberty," who was engaged in the boistrous scenes which that day has always witnessed. The heathen offer themselves under the crushing wheels of Juggernaut, and we ridicule, censure and pity them.—But whose folly is greatest?

Among all the noisy mirth generally attendant on the festivities of "Independent Day," who ever stops for a moment to drop a tear over the woes of our three millions, who have never yet tasted the sweets of Liberty and Independence? Happy multitudes in our land, hail the rising sun of Columbia's natal day with rapturous joy, who yet never think of those on whom the sun of Liberty has *never* risen. Oh

"The night, the long, long night
Of infamy and slight,
Shame and disgrace,
And slavery worse than e'er
Rome's serfs were doomed to bear
Bloody beyond compare,"

when will its darkness "recede apace," and the glorious day appear, that shall behold the poor captive burying in everlasting oblivion his chains, and sending up to heaven his glad hosannas? Unworthy the name of Patriotism be it exercised in whose breast it may, is that which loves the liberty of only a portion of the people, while other millions drink the bitterest dregs of an oppression more intolerable than has ever cursed the woe-stricken sons and daughters of Adam's race. Our nation talks of LIBERTY, with its iron heel on the necks of one in six of the entire population of the land. We rend the heavens with shouts and din of bells, and roar of cannon, and yet the wailings of the slave are heard above them all, and go up into the ears of the Lord of Sabaoth. We wave the stripes and stars over a system of violence and fraud, at which devils blush and holy men retire, and call upon the world to behold and admire—US—the "*freest nation on earth*." Do we deceive them? Nay. Hear the son of the Emerald Isle:

'Away, away, I'd rather hold my neck
In doubtful tenure at a Sultan's beck
In climes where Liberty has not been named,
Nor any right, but that of ruling claimed,
Than thus to live where bastard freedom waves
Her fustian flag in mockery over slaves.'

Never was there a grosser hypocrisy than that which is practiced by this nation. And the day is coming when the story of our (so called) patriotic celebrations, of which we are now so proud, will be told to our disgrace. How must the God of heaven frown upon them!—P.

From the Penn. Freeman.

To the Editor of the Herald of Freedom, N. H.

As it is desirable to know the effect of different modes of political action, and the experience of the abolitionists of New Hampshire is supposed to be likely to furnish some evidence, the Editor of the Herald of Freedom is respectfully desired to answer the following questions:

1. Was the system of concentrating abolition votes adopted in New Hampshire last year, and were the tickets filled up for Governor and Congress, by previous concert among the abolitionists so far as the candidates of the parties failed to return favorable answers?

2. What was the number of abolition votes given in New Hampshire under the above-named system, if it was adopted?

3. At the election of the present year was the above-named plan abandoned in whole or in part, and did the abolitionists who adhered to their principles generally scatter their votes, or abstain from voting at all where the candidates were unfavorable?

4. What was the supposed number of scattering abolition votes given the present year: and what number of abolitionists is there reason to believe abstained from voting this year on account of the candidates being unfriendly to abolition?

5. Is there reason to believe that a considerable number of abolitionists, who last year or the year before voted the abolition ticket, this year voted for persons opposed to abolition or not avowedly favorable to it?

A.

We regret that we can give our friend no more information on the subjects of his enquiry. On his first and second questions it may be said, that "the system of concentrating abolition votes," was adopted last year, though but imperfectly carried out. The Whig candidate for Governor answered the questions of the anti-slavery Committee satisfactorily and received, no doubt, the most of the votes of abolitionists. A ticket for members of Congress was made up of those who gave favorable answers to our questions, and others of both political parties, not, however, "by previous concert," but only by individual suggestion, through the columns of the Herald, and about 1800 in all parts of the State voted it.

On the third enquiry of friend A., it may be said, the questioning and independent-acting plan, was abandoned altogether. So far as we can ascertain by enquiry of those about us who are from different sections of the State, we are inclined to the belief that most of the genuine abolitionists absented themselves this year from the polls. So that in answer to the Fourth question, it will be safe to say, the number of "scattering abolition votes given the present year" was but small. All the scattering votes returned, amounted to but five hundred and sixty-two, and many of these were not cast by abolitionists, but precisely how many, cannot now be ascertained.

There is not much reason to believe that many abolitionists who last year voted the abolition ticket, were this year so far recreant to principle, as to vote for either of the party nominations. The strength of the dominant party in this State is such, as to render voting in any other way but with that party, so far as success is concerned, entirely hopeless. Abolitionists were aware of this at the last election, and to a great extent, it is believed, absented themselves from the polls.—P.

The length of the first article in our paper of this week, should not prevent its being attentively read. It is pure, old-fashioned abolition. To those long and deeply read in the principles of Anti-Slavery, it may not be interesting.

There is one thing about it, however, that ought to commend it to all, and that is, it calls things by their right names. And it is time to do so. It is time to cease calling "gangs of man-stealers," *Christian Churches*. The name no more belongs to them, than to hordes of Spanish pirates, or to clans of fallen angels.

Were our slavery confined to the catholic church, new epithets would be coined to express our horror and indignation of a system, so much the spirit of hell. The charges which we now bring against that church, would all be forgotten; we should hold up its slavery, and that alone would electrify all christendom, and the church that would practice, or in any way give it countenance, would be held in utter abhorrence. Or if slavery were confined to one branch of the *Protestant* church, that branch, whether it were the Baptist, Presbyterian, Methodist, or any other would no more be recognized by the others as a part of the *Christian* church, than would an association, consisting of Beelzebub and Judas, and Jezebel and Simon Magus.

The article will strengthen those who have been compelled to leave a slavery approving church and minister, and ought to arouse to a sense of duty those who are connected with such, and have not left it.

CORRECTION.—In a recent No. of the Herald we hazarded the remark, that no discussion of the "woman question" had ever been had in it, except in one or two instances which were specified. As the remark was made somewhat confidently, some retraction ought to be made for a few lines that may be found in a communication from a correspondent in our paper of the 25th of June.

The remarks in that letter however, being made after the New Organization was formed, and after nearly all our clerical brethren had discontinued the Herald, could not be brought forward as a reason for either of those occurrences. Ambitious however as we are, to be believed when we speak, we make this retraction with all cheerfulness, still repeating what we believe is the wish of nearly all our readers, that the Herald should not at present be open to *discussions* on any "foreign or extraneous topic."

TEMPERANCE HOUSE AT NORTHWOOD.—Travellers who can ride on the strength of the same beverage which the faithful animal who carries them is satisfied with, will find matters about right, charges and all, at Harvey's, a short distance north of the new Congregational church. We did not see even "hard cider" about the premises. Success to all such houses.

Our Poetry should be signed "*An Old Fashioned Abolitionist*." The error was not seen until too late.

For the Herald of Freedom.

The Fathers.

There is one circumstance peculiarly interesting to the friends of Emancipation, well calculated to inspire young men with a steadfast zeal. I allude to the gratifying fact, that so many venerable men who were the early and uncompromising friends of liberty, yet keep their armor on in the holy cause; and with a steady faith look onward to a triumphant end. While many, both in the morning of life and in the vigor of manhood, have fallen in the midst of their labors, we can still look around us and find here and there an old and faithful servant, nobly sustaining that cause which had received his young heart's affection, and which had claimed the energy and zeal of his subsequent age. Such examples become deeply interesting to those who are just beginning life's warfare, full of hope and ardor and confidence. We greet them as men of another generation, who have long 'borne the heat and burden of the day'—who have passed through many vicissitudes of fortune and of feeling—sometimes cheered by the occasional sunshine that shone upon their pathway or brightened the heavens above them; while gloomy forbodings may have often pressed down their spirits in the midst of the conflict. We look upon them as the faithful standard bearers, who have kept the ark of their testimony above the waters. We greet them as the true apostles of Freedom, wearing yet, in their green old age, the badge of their early faith. Time may have laid his hand heavily upon them, and bleached indeed their scattered locks—the strength and elasticity of youth may have been wasted with their waning years; but the heart is still warm with its holiness of zeal, and every aspiration is still clothed in its wonted fervency. Their natural vision may have become dim, but their spiritual eye still beams with its quenchless radiance.

Death, indeed, *has* thinned their ranks. Many of their fellow-laborers who once toiled with them in "the fraternity of freedom," are no longer among them. Few in number and feeble with age, yet they falter not, nor grow "weary in well doing." Steadfastly and perseveringly do they maintain their integrity of purpose, rejoicing in the glorious assurance that they labor not in vain. Who would not feel it a privilege to look upon the bowed form of the aged CLARKSON—the toil-worn veteran, whose almost solitary voice summoned England to her duty—and who has lived to see the British name redeemed, at length, from its foulest stain? Nor has England obeyed that summons alone. He has lived, we trust, to hear its response in the gathering of a WORLD'S philanthropy—to see its pledged champions of every region, meeting in a common brotherhood on that spot which is consecrated as the theatre of his own triumph. How must the heart of the aged patriarch swell with emotion as he beholds such a spectacle! And how must *they*, of a later generation, rejoice too, in the high privilege of being witnesses of his counsels and of sharing in his glory!

In commencing these remarks, however, we had another individual in our mind, distinguished alike for his fidelity in the cause of Emancipation, and for the prompt, unhesitating manner in which he gives it his support. We allude to the venerable Seth Sprague of Massachusetts. There is something winning in the honesty, zeal, and straight-forwardness of the old man. He asks nothing of the world—has no selfish ambition to gratify—but throws himself with a noble disinterestedness into the cause of the imbruted bondman. We have looked upon him with peculiar interest, as we have seen him standing up among the young champions of freedom—New England's noblest and worthiest sons—and as his silvery locks shone in solitary whiteness amid the throng, we have seen him urging them on to duty and to faithfulness, with a voice that bespoke the counsellor and the sage. And yet that venerable man, standing as it were on the threshold of the grâve—when ambition no longer holds out its alluring bauble, and the world's applause echoes its idle mockery in his ear—even he must wear the mark of the fanatic, and be stigmatized as the enemy of his country and his kind! For such indeed would the world make him. Let the boasting and noisy *patriots* who clamor about the sacredness of property vested in living man—these "Christian brokers in the trade of blood"—look upon that bowed figure and that serene countenance, and feel themselves rebuked—if feel they can.

And there was one—but just removed from among us—who shone among his fellow-men as a noble pattern of piety and genuine benevolence—the lamented Moses Brown, of Providence, Rhode Island. That name is engraven upon many a heart and pronounced with veneration by many a tongue. He was emphatically a philanthropist and a Christian—one that

was not afraid to be such, thoroughly and practically. *He labored.*

In imagination that venerable man is still before us—weighed down beneath the burthen of four-score years and ten, yet manifesting an undiminished zeal in the cause of the oppressed—animating and encouraging his younger brethren by affectionate counsel; and teaching them by his presence and example, to maintain their integrity in the midst of doubt and embarrassment. There was no attempt on his part, to chill their feelings by the cold maxims of worldly expediency—no disposition to repress their youthful ardor by the influence of studied rebuke. *His* voice was raised but to cheer them onward in their conflict with error, and to bid them steadily pursue their conscientious views of duty. Woolman had not lived and pleaded in vain—nor had the mantle of the departed Benezet fallen unheeded to earth. There was still one among the society of Friends who was worthy to wear it—even to the end of life. That man was Moses Brown,—a Quaker indeed.

We recollect to have paid him a visit a few years since, in company with John G. Whittier. He was then in the 92d year of his age, yet he seemed to converse on the subject of slavery and its sinfulness, with all the interest and ardor that had characterized his earlier manhood. He spoke of having been a slaveholder himself; and related to us with what clearness the sin of the system was made apparent to him. He felt that a solemn duty rested upon him, and he hesitated not to discharge it. He immediately emancipated all his slaves and forever renounced all participation in the guilt of claiming property in his fellow-men. And never shall we forget the serious and impressive manner in which he narrated the circumstances, nor the tear that coursed its way down the old man's cheek, as he alluded to those dealings of Providence which wrought conviction in his heart. That deeply interesting interview, we trust, will long live with us in our contest with oppression. It seemed as though our own feelings had been touched as with a living coal from the altar of a noble philanthropy.

Thrice blessed is the good man's memory. His example shines as a steady light to guide and strengthen the timid and faltering heart. There is joy in the recollection of his kindness and christian labors—his long life of practical goodness, whose evening hour indeed seemed hallowed by the light of heaven. There is too an impressive and sublime moral in the reflection. Who can turn to such an example of perseverance—of fidelity to the right—of self-denying labor—and witness the termination of a long life of usefulness, crowned with a glorious and triumphant hope, and not feel an irresistable yearning in his own bosom, to "go and do likewise."

M. A. C.

Clinton Grove, 7th month 8, 1840.

Fourth of July at Great Falls.

The annual meeting of the Great Falls Anti-Slavery Society was held in the Methodist church on the 4th inst. at three o'clock in the afternoon.

The following is a copy of the order of the public exercises:

1.—HYMN.

BY MARY ANN COLLIER.

HEARD ye the mighty rushing?
As a storm-waked sea it came:
'Twas a nation's deep rejoicing
For her proud and spotless name.
Land of my sleeping fathers!
O'er thee no chain is flung;
Through all thy verdant vallies
The shout of joy is rung.

Wide o'er thy rolling rivers,
Thy fair and sunny plains,
And up thy woody mountains,
The soul of freedom reigns.
Land of my sleeping fathers!
O'er thee no chain is flung?
Through all the verdant vallies
The shout of joy is rung.

And is there then no shadow
To dim this hallowed mirth?
And shall thy name, my country,
Be the watch-word o'er the earth?
Are all the captives loosened?
The fettered *slave* set free?
Is his crushed spirit gladdened
On this gay jubilee?

Say to the captive toiling
In freedom's proud abode,
'Cast off thy fetters, brother,
Take back the *gift of God!*
Let not oppression linger
Where starry banners wave;
Swell high the shout of freedom,
Let it echo for the *slave.*

2.—Prayer, by Rev. S. CURTIS.

3.—HYMN.

BY WILLIAM LLOYD GARRISON.

YE who in bondage pine,
Shut out from light divine,
Bereft of hope;
Whose limbs are worn with chains,
Whose tears bedew our plains,
Whose blood our glory stains,
In gloom to grope;

Shout! for the hour draws nigh,
That gives you liberty!
And from the dust,—
So long your vile embrace,—
Uprising take your place
Among earth's noblest race,
By right, *the first!*

The night—the long, long night
Of Infamy and slight,
Shame and disgrace,
And slavery, worse than e'er
Rome's serfs were doomed to bear,
Bloody beyond compare—
Recedes apace!

Speed, speed the hour, O Lord!
Speak, and at thy dread word,
Fetters shall fall
From every limb—the strong
No more the weak shall wrong,
But Liberty's sweet song
Be sung by all!

4.—Address, by PARKER PILLSBURY

4.—HYMN.

BY DODDRIDGE.

AWAKE my soul! stretch every nerve,
And press with vigor on:
A heavenly race demands thy zeal,
And an immortal crown.

A cloud of witnesses around
Hold thee in full survey;
Forget the steps already trod,
And onward urge the way.

'Tis God's all-animating voice
That calls thee from on high;
'Tis his own hand presents the prize
To thine aspiring eye:—

That prize, with peerless glories bright,
Which shall new lustre boast.
When victors' wreaths and monarchs' gems
Shall blend in common dust.

My soul with all thy wakened powers,
Survey the immortal prize;
Nor let the glittering toys of earth,
Allure thy wandering eyes.

6—Benediction, by Rev. J. HILLIARD.

The meeting having been called to order for business by Mr. Job Harris, our last year's President, the Treasurer's report was called for, which was presented by Mr. Charles Dore, Treasuer, and was in brief as follows:

Amount of monies received into the Treasury from July 4, 1839, to July 4, 1840,	$63 29
Amount paid out in same time.	60 60
Balance on hand,	2 69

Mr. T. B. Moses, presented some memoranda of monies collected by subscription from sundry individuals for specified purposes, and which monies did not pass through the hands of the Treasurer, for the reason that the call was not made on the Society for said monies—the sums referred to were in part as follows:

Amount collected for Dea. J. B. Chandler, as financial agent of the N. H. S. A. S. Society,	$45 50
Amount collected towards defraying the expenses of N. P. Rogers, Esq. to London,	35 00
Amount collected for Elder J. W. Lewis, towards procuring him a top coat,	15 00
Amount paid for Benjamin Breeds expenses to New York as a delegate,	20 00
Amount from Ladies at Great Falls for the Anti-Slavery Fair, at Concord,	24 24
	139 74

Mr. Moses also called the attention of the meeting to the fact that at the annual meeting in July 1839, it was

Voted, To raise two hundred dollars for the cause the coming year, and that they would perceive by the foregoing statement that more than that sum has been raised in this village, and expended for Anti-slavery purposes during the past year, probably from 225 to 250 dollars if all expenses attending the prosecution of the cause were particularly kept.

The Treasurer's account and Mr. Moses's statements with regard to monies collected and paid out, were by vote, accepted.

After taking the names of a number of ladies and gentlemen as additional members to the Society, the President on motion and vote, named a committee to nominate officers for the ensuing year, who reported the following board to the Society, and they were unanimously chosen.

JOB HARRIS, *President,*
JEREMY TITCOMB, *Vice President,*
T. B. MOSES, *Secretary,*
CHARLES DORE, *Treasurer,*
GEORGE WENDELL,
ALBERT C. MANSON,
OLIVER H. LORD,
WILLIAM GAGE, } *Directors.*
JOHN A. SMILIE,
JOHN HORN,
BENJAMIN BREED,

For the Herald of Freedom.

Anti-Slavery Meeting at Tamworth.

The Anti-Slavery Society of Tamworth held its annual meeting at the Congregational meeting house in Tamworth on the third inst. The house was well filled by the farmers of Tamworth and neighboring towns. After singing, and prayer by the Rev. Mr. McMillan of Bartlett, a committee on business was chosen, consisting of Rev. Messrs. Wild, of Conway; Beach, of Campton; Sanborn, of Eaton; McMillan, of Bartlett; and Mr. J. R. French, of Concord.

The Business Committee reported the following resolutions, which after a lengthy and animated discussion were passed almost unanimously.

1. *Resolved*, That Slavery and Liberty are two such opposite elements that they cannot long dwell together in the same nation.

2. *Resolved*, That Slavery is a cruel, oppressive, and degrading system, and an evil of equal magnitude with murder, theft, and robbery, as it embraces each and all of them and therefore, should be immediately abandoned.

3. *Resolved*, That immediate emancipation is just and safe, and the master can plead no excuse for retaining his brother in chains.

4. *Resolved*, That the World's Convention convened in London is calculated to accomplish the work whereunto it is sent.

5. *Resolved*, That as Slavery has obtained a strong foot-hold in the church, she cannot become like a city set on a hill and give light to the world, until she is cleansed from this abomination. Therefore, Resolved that it becomes the duty of the clergy of all denominations to lift up their voice like a trumpet and show the people their transgressions, and the house of Jacob (or the church) their sins.

6. *Resolved*, That while the church tolerate American Slavery, and the internal slave-trade, as it now exists in the United States, and distinguished statesmen plead—that two hundred years legislation has sanctified it, we view it hypocritical in them to denounce the African slave-trade as piracy, or to attempt the benefit of the colored man by the oppressive system of Colonization.

Letters from Agents.

Hanover, N. H., June 29, 1840.

Dear Brother Pillsbury,—I made a delightful visit with the truly hospitable inhabitants of old Hanover and have had an excellent opportunity to plead for my oppressed brethren at the South. When I received an invitation from the Anti-Slavery Society in this place to visit them I at first hesitated, supposing so strong an aristocratic spirit prevailed among the people here, together with their literary accomplishments, I should seem but a mote. I came in view of the lofty spire of old Dartmouth rather intimidated. But I must say I have been agreeably disappointed. I have met a noble burst of real humanity here among the literary corps of old Dartmouth and among the citizens in general. Here are some benevolent spirits, who, although situated among the granite cliffs of New-Hampshire, obey the injunction of the apostle, "Remember them that are in bonds as bound with them." There is a noble Anti-Slavery Society here—a great portion of the members are students—all noble young men, possessing and embodying an influence destined to sway the religious, literary and political interests of the nation. How noble for them amidst their literary pursuits to draw around themselves the mantle of true philanthropy. These young men will be strengthened by the acquisition of science, and with Collegiate honors will ascend the platform of active life, and bend their moral powers with Herculean strength, and throw down the pillars of slavery in America. I am truly happy in hailing *young men* as coadjutors in this noble enterprise, and to hail them coming out from the halls of old Dartmouth. Some of them are inflexible and uncompromising opponents of slavery, and will bear the standard of Freedom manfully, and do our cause justice.

I am truly pleased with President Lord. I can unhesitatingly say, in my humble opinion, the slave finds in him a friend and benefactor. He is free from that aristocratic spirit characteristic of men in his elevated station. He received me as a representative of the slave, as identified with him, and extended to me the hand of friendship, that made my visit truly pleasant. He attended my lectures, in company with some of the faculty and a large body of citizens and students. And an occasional burst of applause from all parts of the house gave assurance that the principles of liberty were appreciated in behalf of the colored man as well as the white. Dr. Lord opened his purse liberally to my aid, and by his kindness bade me God-speed. The Dr. is not a member of an Anti-Slavery Society, yet I consider him no less a friend to the slave. He is a popular man here and his entire influence goes with the Anti-Slavery Society. He is certainly a noble Christian Philanthropist. I am happy to find he is no friend to expatriation, desiring only immediate and unconditional freedom of the entire slave population of the United States.

I am happy in meeting with professor Chase. He, like President Lord, is a benefactor to the slave. He is a good abolitionist,—a Vice-President of the Grafton County Anti-Slavery Society. He is a young man, and highly esteemed by the people here, especially the friends of the oppressed.

But the beloved Professor Peabody is not here to cheer on the anti-slavery phalanx. His precious dust lies silently entombed. But though dead he yet speaketh. The influence of his benevolent actions will stimulate many onward. The memory of Professor Peabody is cherished by many, and the mention of his name creates delightful emotions of respect. Mrs. Peabody resides near the College. She is among the anti-slavery women here. She together with Mrs. Lord, Miss Leland, Mrs. Webster and Mrs. and the Miss Freemans are among the choice female spirits of the land. Mrs. Freeman is past ninety, yet a warm hearted abolitionist. Her age does not dampen her ardor in the cause of freedom. Amidst the conflicting views in the abolition ranks these women are at their posts, waving the holy banner of freedom.

The prospect is glorious. Our cause is a holy one,—it is the cause of God and Justice. And did the little band of Revolutionary patriots appeal to Heaven for the justice of their cause, so may we, though women are with us on the same platform. Our principles are self-evident, and the weapons we use are not carnal but mighty through God to the pulling down of the strong holds of sin and oppression. And when by moral conflict the Babel of slavery shall totter and fall, and two and a half millions of freed men and women shall rise from chattelism; who would not rejoice to see among the hosts of the Lord, leading them up from the modern Egypt of oppression, a Miriam sounding "the loud timbrel" of freedom. For one, as a representative of the slave, I should hail it as a glorious sight.

I am happy in meeting my young friend Thomas Paul, of Boston, among the students. He is an honored member of the Junior Class, and highly respected. I am told he is a fine classical scholar, and sustains an excellent character; and by the friendship manifested towards him by all classes, I am sure there will be too much magnanimity in the government of this College to do as they did at Vermont University at their past commencement, in the case of young Harris, of Philadelphia. No, there is too much philanthropy here. They will send young Paul from the Collegiate Halls, loaded with all the honors he may merit. I wish as he graduates, some other colored young man could be ready to follow him—sustaining as good a character. This would have a tendency to keep the bolts of prejudice from the doors of this Institution.

I am happy to say in view of what has been done—Honor to old Dartmouth. May the worthy President long live as an ornament to this Institution; and when he retires, may he bear from those Halls unfading laurels of honor.

I have met with great kindness in the family of Mr. Stone, an ardent friend of the colored man, and shall remember him and his family with gratitude; and with the same feeling remember other families who have extended to me their hospitalities, and feel grateful also to the gentlemen students, who with me visited the College and Literary Society Libraries, and reading rooms,—and especially to Mr. Wood, member of the Junior Class, for his kindness in accompanying me to other parts of the town, to introduce me to the ministers and people, and to aid in my agency.

I am happy in saying I leave the place gratified with every thing I have met—and hope the injunction of the Apostle will be by this people kept in mind—'be not weary in well doing, for in due season we shall reap if we faint not."

Yours truly, for God and Humanity.

JOHN W. LEWIS.

For the Herald of Freedom.

Dear brother Pillsbury;—Having just returned from a three weeks tour in Grafton County, I catch a moment to give you a hasty report of my debut in the anti-slavery field. After bidding good-bye to the sand hills and dusty streets of Concord, and a few hours whirling up the valley of the Merrimack, I found myself in the native home of our dear brother Rogers. Plymouth is a beautiful little gathering of some three score dwellings, with public buildings in due ratio, all in their architecture and location evincing taste, and bearing a peculiar air of neatness,—stretched along the bank of the Pemigewasset, and up the side of one of those steep ascents so fashionable in that county. Plymouth, you recollect, was the landing place of anti-slavery in New Hampshire. I found there strong and true spirits. The experience of eight years camp-life, and *such* experience, had done its *strengthening* work. But though our anti-slavery friends in the old port are strong in principle, they are weak in numbers. Glance at society there, and you see the scathing, blasting influence of the pro-slavery pulpit. The compassion and sympathy that would go forth for bleeding humanity has been burnt up, and the heart that would leap to save from the spoiler's blow the body and spirit of a brother, has been shivered by the lightning shafts of him, who

Tortures the pages of the hallow'd Bible,
To sanction crime, and robbery, and blood!
And, in oppression's hateful service, libels
Both man and God!

From Plymouth, I went to Hebron and Groton. Here I found many friends, and all awake. On the Sabbath, at 5 o'clock, a goodly number of the people of these towns assembled at the meeting house in Hebron, to hear one of father Archibald's 'beardless bishops' plead the merits of the anti-slavery enterprize, and from the respectful attention which they gave for nearly three hours, I trust some good was done.

From Groton, I rode over just to take a look at poor blasted, and infamous Canaan. It was a sickening sight, not only do the dwellings and streets look filthy and dissipated, but the people bear about with them a heartless, jacobinical, and saucy demeanor. There are a few Lots in this New Hampshire Sodom. The few friends of righteousness there, are emphatically *tried* friends, and they may be relied on in the hour of battle.

From Canaan, I proceeded to Tamworth, accompanied from Campton by brother Beach. The Temperance and Anti-Slavery Societies of Tamworth, observed their anniversaries on the third instant.—The citizens of the town, and many from the towns in the vicinity, filled one of their large churches at an early hour. The forenoon was spent in a most interesting temperance discussion. In the afternoon came on anti-slavery, and a glorious meeting it was. In the free, untrammeled discussion on every question that came up, all participated, clergy and laity, the old man tottering under the load of four score years, and the young man just bidding adieu to boyhood; the results of which you will learn from the resolutions passed, which will be forwarded to you for publication. It is enough to say of the intelligent and unflinching character of the anti-slavery of Tamworth, that the resolutions were passed with great unanimity in spite of plenty of clerical opposition.

On the "fourth," I was with the good people of Campton—the strong-hold of New Hampshire Anti-Slavery.

On the evening of the seventh, after a grand ride through Franconia Notch, I addressed a respectable gathering of the busy people of Littleton, in the house occupied by the Rev. Mr. Worcester.

I have made but few efforts to gather the people together, it being very inconvenient for the farmers, the men who compose our audiences, to leave their fields at this season; but have spent most of my time in conversation with the free spirits I have met at the hoe handle and the plough tail. These are the men that can sympathise with the laborer whose wages are kept back by fraud. And the freedom of their souls, which is nursed by the very nature of their occupation, spurns the bands of sectarism and party, which men would throw around them to check the outgushing of sympathy. Yes, it is to the yeomanry of the land—the men whose dwelling place is upon the high-lands of the North, who dig about these free hills—the sons of those men who stood upon the little green at Lexington, and gathered upon the heights of Bunker's Hill—that the anti-slavery enterprise goeth for help.

There are many noble spirits in Grafton County with us. The cultivators of the alluvial banks of her mountain streams, her rich vallies and sloping hill-sides, are with us in spirit and soon will be in person and effort. And why should it not be so? Her everlasting hills towering up in all the wildness of nature, with the free eaglet wheeling out from their granite capped heights—her mountain streams leaping through her Franconia passes and gamboling over her thousand vallies—the thunder of her Lincoln cataracts and the repose of her quiet lakes, all tell of freedom and the happiness that cometh therefrom; and why should not man catch the breathings of nature. The anti-slavery of the hill-county is true. Foreign weeds can't grow in their soil.

Cheer, brother. With renewed courage, deal thy blows hot and heavy upon the spirit of oppression, wherever found. In the language of the Rev. Mr. Brown, of *Heddington* "pour a column of red hot shot into the brains and bowels" of the monster. Let not the allurements of mammon, the wiles of party, or the blandishments of sect, swerve us from our onward course. In the progress of this enterprize great principles have been developed—startling, but true. We know that these principles are founded in righteousness and we have struck the plough-share to its very beam and the foundations of institutions and practices, time honored and revered by an expediency-loving world; and if we prove faithful in driving these great principles through we shall of course, raise a hurricane of opposition from interested men; but for one, my prayer is, God speed the plough, though it may run afoul of usages and tear up by the roots institutions as old as sin. Go forward, brother, the anti-slavery hosts of the State are with you. The prayers of the Marys and the Marthas follow you. God Almighty is in our midst, and he will pilot us triumphantly over the weltering billows. The multitude are against you—the heartless pro-slavery of the land, from the tapster in the drunkery to the man behind the pulpit, gnash upon you, and fain would destroy you. Recreant abolitionists and false hearted friends of the enterprize stand ready to work your down fall,—but through God we must and shall do valiantly for the right.

Yours emancipated from "the bonds of minority,"

J. R. FRENCH.

Concord, 13 July.

According to the Pennsylvania Freeman, it is doubtful whether a single State society is in favor of the "abolition third party." The Editor says;—

The Connecticut Society has adopted a strong resolution against it, with but one dissenting vote. Maine we believe has not spoken in its favor, and it is doubtful how the majority there stand. The Advocate of Freedom seems rather to favor the scheme, but it is not certain that the State Society does. Rhode Island should be added to the list of those opposed. The Society there has spoken emphatically, and except one or two voices—unanimously. Vermont, too, if we mistake not,—and Indiana and Illinois may properly be added to the list, and we are not certain that the West Bloomfield meeting may not be fairly considered as having placed New York on he same side. We are not aware that a single State Society is in favor of the movement.

THE GENUINE HYGEIAN Come again!

THE subscriber, by the appointment of E. W. Avery, of Plymouth, General Agent for the State of New Hampshire is agent for the sale of the Vegetable Universal Medicines of the British College of Health, for Concord and vicinity, and he is now the only individual in the County of Merrimack, of whom the Genuine Hygeian can be obtained. The discovered that for two or three years past have made use of Pills hawked about the country by Horatio Shepheard Moat and his agents, pupporting to be the Medicines of the British College of Health, are aware that those Medicines are not what they profess; and fall far short of the efficacy of the Medicines formerly sold by Moat and his agents. This is owing to the fact that Moat instead of selling the Medicines of the British College, of which he was formerly agent, has been for several years selling a Medicine of his own manufacture; this coming to the knowledge of the College, and that health may be brought within the reach of the afflicted in the United States, they have dismissed Moat from their agency, and appointed in his stead Dr. George Taylor, of New York, of whom and his agents may once more be obtained the genuine MORISON'S PILLS.

The Hygeian Medicines cure all diseases that admit of cure, because all diseases have one origin—IMPURITY OF THE BLOOD; and these Medicines are not only the most certain and efficacious of all purifiers of the blood—but they leave the stomach in healthful action to make GOOD BLOOD—which is HEALTH.

The subscriber's office for the sale of these Medicines is one door south of the Concord Bank, and directly opposite the Phenix Hotel.

JOHN R. FRENCH.

Concord, June 23, 1840. 18

A LIST AND THE PRICES OF BOOKS FOR SALE AT THE ANTI-SLAVERY DEPOSITORY, CONCORD.

BOUND VOLUMES.

	$ cts.
Buxton on the Slave Trade,	C2½
Mrs. Child's Appeal,	42
Bourne's Picture of Slavery,	42
Despotism in America,	50
Archy Moore,	50
Thompson's Lectures on British India,	50
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Freedom's Gift,	50
North Star,	42
Emancipation in West Indies,	75
Miss Grimke's Letters to Miss. Beecher,	33
Rankin's Letters,	25
Slavery Illustrated in its Effects on Woman,	33
Negro Pew,	20
Slave's Friend,	25
Whittier's Poems,	75
Freedom's Lyre,	37
Jay's Enquiry,	37
Jay's View,	62½
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Songs of the Free,	25
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Complete Sets of Sargent's Temperance Tales, beautifully bound in 6 vols.	2 40

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Slavery As It Is,	38
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Chattel Principle—by T. D. Weld,	13
Power of Congress over the District of Columbia—by T. D. Weld,	13
Trial of the Amistad Captives,	13
Right and Wrong in Massachusetts,	10
Martyr Age—by Harriet Martineau,	20
Liberty,	13
Narrative of Moses Roper,	17
Anti-Slavery Catechism by Mrs. Child,	06
Evils and Cure of Slavery,	06
Birney's Letter on Colonization,	04
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Anti-Slavery Letter Paper, various kinds, by the Quire,	from 30 to 50

Book Bindery.

JOHN K. CLOUGH having taken the room formerly occupied by Dow & Farmun, over the Book-Store of John F. Brown, will execute all orders in his line, with neatness and dispatch.

Newspapers, Pamphlets, and Old Books, bound in handsome style, at reasonable prices

Concord, May 29, 1840 15—tf

POETRY.

For the Herald of Freedom.

Broken thoughts of broken moments.

My native State, "All hail! For virtuously
Have many daughters done, but thou excellest,
In that thou sayest, "among our hills
Shall woman's voice be heard;
When she with all her native sympathy
From the deep fountain of her soul
And yearning of her generous heart,
That voice would raise for bleeding, crush'd
And sorrow-stricken slaves.
The pure benevolence within her breast,
That feels for her wrong'd sister's woes,
Here shall flow forth in all its loveliness,
Free as the summer wave that gently plays
On the broad Merrimack.
Why has kind Heaven fill'd her soul,
With tenderness unutterable and deep?
Why given her talents, and with voice
Of inspiration said, "Till I come
Occupy." Say, ye profound and wise,
Ye, who "the key of knowledge" hold,
Why is she thus endowed?
Bring forth your reasons strong, for them,
I have not seen.
——————The holy exercise
Of sympathetic love, unfits her not
For joys or sorrows of domestic life.
Hers is the sympathy which never tires.
Unspent it operates, nor can be crushed,
Or stayed, while on the gentle wing,
Of every southern breeze the cry
Of untold anguish strikes her ear,
"A woman and a sister am I not?"
Her Bible, and her conscience, and her God,
Her only way-mark; thus she seals
Her covenant vow, in holy ardor made,
Nor seeks the vain applause of earth.
Thou hast excelled, my native State;
For thou hast said our free-souled sons
And daughters shall on platform stand,
So broad that every human form
Whom God hath made a living reas'ning soul,
If true to Freedom's cause, thereon may stand.
The venerable sire whose hoary locks,
A crown of glory are, if in the way
Of righteousness is found, and smiling youth
And young men strong, who in their might
"Have overcome the wicked one,"
And of the bondman's chain ashamed
Are not; and lisping childhood too,
Whose penny bright is freely thrown
Into the little box; whose heart is moved
At story of the slave-child's woes,
Of mothers sold and driven from their babes,
Of fathers' agonies and brothers' tears,
And sisters' wailings, these, *all* these
Upon our platform's holy ground may stand.
Let would be Rabbis proudly spurn
And taunt them; still would I bless
Thee, O my Father, earth and heaven's Lord,
That from the wisdom of this world,
And prudence heartless, thou thy truth
Hast hid, and unto babes revealed.
I bless thy name, that hope on pinion strong,
Is higher soaring, even for that boon,
Which none but Thou could give.
Brothers and sisters, patience then,
With holy perseverance do his will,
In season ye shall reap, if not ye faint.
And let our hearts ascend for him
Who home has left, and lucrative employ,
And toils and suffers now with kindred souls,
The scourged, the faithful, tried, and true,
In holy Freedom's cause; who now has cross'd
The Atlantic's stormy wave. Like beacon
light,
Did he appear, fulfiling well,
His predecessor's dying charge,
"Be faithful, O be faithful" Such
His charge, and well has he obeyed.
"Sterner and stronger" sounds the trump
Of heavenly truth. In his behalf,
Let daily prayer ascend. His God
Is his defence. "God will take care
Of him, of him and little me,"
(Said his dear lisping, smiling child,
To stranger visiter) and brothers two,
And sisters four, and mother dear."
"God will take care of all." and thus
The sweet confiding child gives up
In holy trust the father dear.
And yet another faithful one
Has risen. For years he's walked with God,
And done his master's work, with eye
Single upon the glory of his God.
With holy hands the vessels of the Lord
He's borne; while those in higher place
Have laid on him their stealthy hand and
sought
To cast him from them, while their sins
He held before them, and declared
The counsel deep, of the Eternal One.
But while he mused upon the wrongs
Of God's afflicted poor, oppressed
With bitter chains, on their behalf,
His mouth was opened; Pastoral charge
Was left; humanity, in dust
Down-trodden, bleeding, claimed his care
And in him, found a faithful friend.
Stern and unyielding was the truth
He poured upon the ear, as truth
Is ever stern; nor was he mad
Ye "noble Felixes," nor did he fear
E'en in your presence to declare
That truth; for lion bold, the righteous are,
Nor will God's faithful servants ever fear,
When armed with pebbles from the fount of
truth,
And sling, and buckler, shield and flaming
sword,
Heaven's own bright Panoply well tried and
proved.
He needs nor heeds the counsellors' advice;
His counsel is from heaven, he wears,
Its livery, does its holy work.
But O what depth of horror lies inclosed
In thy dark cavern, slavery! What words
So dark as give thy picture true? too fair
The darkest are.
Beneath what baneful planet, in what hour
Of desperation, by what fury's aid,
In what infernal posture of the soul,
Didst thou originate? Ah, why will men
Forget that they are brethren? Why delight
In human sacrifice? Why burst the tie
Of nature that should bind their souls
In one?
Father of mercies, Author of our life,
Was it for this the vital flame began,
Kindled by thee, to burn within the breast?
For this was thine own glorious image stamped
Upon the soul, with lineaments Divine?

AN OLD ABOLITIONIST.

MISCELLANY.

Treatment of Colored People in England.

We copy the following paragraph from a letter of John T. Norton, of Connecticut, who was a delegate from that State to the World's Convention. The letter was published in the Hartford Observer.

'There are not many colored people in England, but I see one or more every day. And where do you think I see them? The first one that I saw was a mulatto woman walking arm in arm with a gentleman in Hyde Park. The next was an African man, entirely at home in an omnibus filled with white gentlemen and ladies. The next was an elegantly dressed and beautiful young lady sitting by the side of a white lady, on terms of perfect equality, in one of the most splendid coaches in Hyde Park, with liveried servants. Yesterday, while riding in an omnibus in Regent street, a colored young woman beckoned to the driver, and he stopped and opened the door at once. She did not get in, as she found it was not going where she wished to go. This afternoon I attended the church in Blackfriars, formerly Rowland Hill's. The largest and most respectable and solemn audience was present that I ever witnessed—the sexton told me four thousand. On looking around, I saw a head and face that marked the purest African descent.—Was he perched up in a corner? No: he was in a pew, near the middle of the church. On my walk home, I saw a black man with an elegantly dressed white lady leaning on his arm, and immediately following them, a white and black gentleman arm in arm. I followed them a little, and soon, on coming to another street, the lady shook hands cordially with the two black gentlemen, (for they had every appearance of such,) and they both put their arms into the white gentleman's and walked on. What I noticed most particularly in all these cases was, that not the least attention was attracted. I could not perceive that an indivdual, besides myself, knew that there was any difference in the color. So it ought to be. The *character*, the character alone, should be the test.

Southern Scenes.

The following extracts are from the "Rambles of an Invalid," in the New York Evangelist.—The writer is on the Ohio. The date is August 21, 1839.

WHY DON'T YOU GO TO THE SOUTH? I found on board a young gentleman from Boston, who had resided several years at New Orleans. I soon found that he was a "northern man with southern principles," and was ready to advocate the "patriarchal institution," with some zeal. Our conversation on the subject, soon attracted the notice of fellow passengers, and as one looked rather savagely at me, and interposed with some ferocious remarks, I remembered that I was on the borders of Virginia and Kentucky. As the chivalry of these States suppose liberty to consist in their right to do as *they* please, I concluded to give them no occasion for the exercise of their chivalric fondness of lynching, and allowed the argument to drop.

KINDLY TREATED! Among the men employed on the boat, are several black fellows as firemen. The intense heat induced them to throw off all their clothing, except pantaloons. I was struck with their well proportioned figures, and stout finely developed muscles. While observing them, I started on perceiving that the back of one was marked by large scars, drawn traversely across his back, the insignia of the whip, and of slavery. Some young fellows standing near, happened to observe the scars at the same time, and began to tell many facetious tales—facetious to them I mean, for they laughed at each recital as a good practical joke—of ingenious and terrible chastisements inflicted on slaves in their respective neighborhoods. I rememember that the finest looking laborer was a mulatto. One of the bystanders remarked that crossing the breed produced a finer race than the produce of the pure black, and that sometimes, for the purpose of procuring such valuable slaves, planters would hire stout, athletic white fellows, to spend a few days among the black females of the estate.—He spoke of this as coolly as if the conversation had turned upon cattle.

A Prediction.

MAY IT BE FULLY VERIFIED.

An editorial article in the last Boston Pilot, [Catholic] in relation to Father Mathew's signally successful effort in the temperance reformation in Ireland, thus alludes also to slavery, and the recent apostolic letter of the Pope, in which the Catholic clergy are required to array their influence against the traffic in human flesh.

"The Pope has now laid the axe to the root of the tree of slavery, and if Catholics do their duty, as opportunity presents itself, slavery will become extinct in a few years."

If the editor of the Pilot will only see to it, so far as he is concerned and as his influence reaches, that "Catholics do their duty," we shall not stop to contend with him about the merits of "our northern abolition societies," of which he seems to entertain no very favorable opinion. Neither shall we waste words in settling the point, to whom the credit will be due, if his prediction should be fulfilled, whether to the Pope, the Catholic church, or the anti-slavery organization. Only let the work be done, and the world and posterity may award the meed of praise wherever they think it belongs, for aught we shall say to the contrary.

Criminal Stupidity.—Some professors of religion appear to have no regard to the intellectual or moral wants of their children. They will patronize a poor, miserable, profane, and licentious publication, rather than a good, sound, evangelical periodical. They will subscribe to two or three secular papers when the idea of taking more than one religious journal, would be regarded as terribly extravagant. Nay, if retrenchment is felt to be necessary, they will begin with stopping the only religious paper they do take, first. Now, what shall be said of this sort of christians? What kind of regard can they have to the interests of religion, to the welfare of their families, or to their spiritual improvement? They do not hesitate to bring into the domestic circle, papers reeking with vile political scandal, maudlin sentimentalism, indecent allusions and advertisements, the spirit of sinful amusements, and the dialect of apostate spirits. Yet they care not for the griefs of Zion. Let a religious paper vindicate decisively the principles of righteousness in the church, against high-handed and lawless disorganization—let it plead for the millions of oppressed in a land of liberty—and this they cannot bear. They can be patient—yes, wonderfully resigned, indeed—when profaneness, obscenity, miserable political slang, and theatrical puffing, are weekly or daily obtruded upon them—but they lose all forbearance at once, if the journal lifts up its voice for the cause of truth and order, of God, and of man.

Men of this stamp, cannot be in an enviable state of mind themselves, nor can their influence be salutary on their dependents or associates.—*N. Y. Evan.*

Gen. Washington's idea of profane swearing.—Dedicated to all officers, military or civil. Extract from the orderly book of the army under the command of Washington, dated at head quarters, in the city of New-York, August 8, 1776.

"The General is sorry to be informed, that the foolish and wicked practice of swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of heaven on our arms, if we insult it by impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

A Continent.

We perceive by the North American of yesterday, which extracts the news from the Sydney Herald, of March 13th, that the U. S. exploring expedition in the South seas has been so far successful as to have discovered a southern continent. The discovery was made on the 19th of January, in latitude 64 degrees 20 minutes South, longitude 154 deg. 18 East. The Vincennes (which made it) ran along the coast 1700 miles within a short distance of land, encountering many heavy gales, and surrounded constantly by ice-islands, and of course incurring great risk of shipwreck. She brought off several specimens of the rock and earth of the newly discovered land.

Two French vessels met with the same success as the American squadron, having made land on the very same day nearly two degrees farther south, and about 24 degrees farther west, within the distance subsequently traversed by the Vincennes in its coasting voyage.

"Hard Cider" Illustrations.

The Canandaigua Messenger states that a number of small boys, not more than ten or a dozen years old, were made drunk on hard cider at the raising in that place, and were seen staggering about the streets of that village!

The New Haven Register sketches the the scenes at a "log cabin" raising and debauch in Bridgeport, Conn.

"The scenes were tumultuous on account of the yelling and huzzaing of many at the top of their voices, the manner of which too plainly showed that the bawlers had liberally partaken of the contents of the kegs, and were pretty decently hard cidered. And it was indeed painful to see so many, old and young—middle aged, and every other age, reeling and staggering under the effect of—not water. Many a mother's—many a wife's, and many a sister's heart must have been pained that night at the pitiable condition in which their relatives returned home. It is believed that more excesses and more intemperance were indulged in, according to the number collected, than is often witnessed in our land of steady habits."

The delicate question of hard cider.—The Baptist Advocate alludes to the use which some political partizans have made of our remarks on this subject, as an evidence that silence is the only proper course for a religious journal. While we are determined that no human artifice shall ever make this journal take sides with either party, as such, we are equally resolved that no political preferences shall deter us from condemning without reserve, a measure, by whatever party adopted, which pours liquid ruin over the land—which causes numbers again to wallow in the mire, who had almost escaped—which counteracts one of the noblest reformations of the age, and operates to undermine the very foundations of civil society. The evils connected with it are not all included in the cider barrel alone. Although as we lately said, there is no necessary connection between the log cabin and hard cider, and although there are many log cabins where none actually exist; yet there are some, where not only that liquor, but several more villainous compounds, are advertised, displayed and arrayed with peculiar skill, and even denominated after the man who is candidate for the highest office in this great nation. Do we dishonor any distinguished American, by protesting against such desecration of his name? Must a religious journal keep its thoughts close, because some wily politician may be affronted if they are expressed, or seek to pervert them to his own political purposes, when every great and good motive imperiously forbids his silence!—*N. Y. Evan.*

LEVI LINCOLN, JR. son of ex-governor Lincoln committed an aggravated assault upon the person of Levi A. Dowley, Esq. at Worcester, on Monday last, the description of which will be found in the testimony of Mr. Keith, who said—

"That he was standing on the Worcester House steps, that Lincoln came up towards Dowley, made use of some impertinent language, and offered his hand to shake hands. Dowley observed that he would not shake hands with a man who behaved himself so much like a blackguard. Lincoln then slipped his cane up in his hands till he got hold of the small end with both hands, and struck Dowley over the head, which blow made a contusion on his head, that bled profusely.—The second blow Dowley parried off with his right arm, the blow breaking the skin between the elbow and wrist. The third blow was parried off by the cane of a bystander, and the assailant's cane broken. Keith immediately interfered, and asked Lincoln what he meant! Lincoln said, 'if I had a pistol, I would have shot him on the spot.'"

A "poor rich man" is described as the penniless parent of half a dozen *matchless* feminine divinities.

FLORIDA.—The St. Augustine News of the 26th June, states that a letter from Lieut. Asheton, from his camp near Wahoo Swamp, states that an Indian Squaw and two warriors had come in and promised to bring thirty warriors and their families on the 25th of June.

Indians had shown themselves in sight of Indian bar river, and on the night of the 18th, an Indian approached within fifty yards of Fort Dallas, and laid down a book supposed to have been lost by Col. Harney, at Coosalahatchie.

An Indian squaw and a negro who can read and write were taken to the Fort at Black Creek. The latter says, that the Indians are regularly supplied by some persons with amunition and the St. Augustine newspapers.

The scouting parties had been broken up in consequence of sickness, there being 120 soldiers sick at Fort King. It is contemplated to remove the depot at Garey's Ferry to Pilatka.

The General Assembly of Rhode Island has decided, after a debate of several hours not to have its sessions opened with prayer. The principal reasons given were, that it would do violence to the Constitution, as well as to the consciences of some of the members, besides being a union of Church and State!! It is not strange that lottery, gambling and other crimes are legalized by a legislature, a majority of whose members hold opinions like these.

COMMODORE ELLIOT'S SENTENCE.—We learn from the National Gazette, that the sentence of the Court Martial, which recently tried Commodore Elliot in Philadelphia on sundry charges, is suspension from his functions for four years, and the withholding of his pay for two years. Whether the President has approved this sentence, and on what charges it is immediately founded, we do not see stated.—The Gazette avers that its information is positive. As we read all reported evidence in the case, we can hardly repress our surprise at this result.

☞The City Government of Boston have licensed fifty taverns, seventy-five victualers, and one hundred and eighty-two retailers, to furnish the means of drunkenness and ruin to whosoever shall apply, *all for the public good.* What *public spirited* men this mayor and those aldermen must be.—*Temp. Gaz.*

It is curious to read some of the advertisements in Southern papers about runaway negroes. "Runaway," says one, "my black boy about fifty years of age." A negro never gets to be a man in the South. If he is under 55 he he is a boy, and if over, he is familiarly called uncle.

"CONTENTMENT." The Nashville Union states that a runaway slave, who had been arrested, rather than return to his master's house, jumped overboard from a steamboat and was drowned. He first seized the constable who had taken him and attempted to carry him overboard, but failing in this he made the fatal spring alone.

A HARD CUT.—A writer in the London and Westminster Review suggests that Providence may have permitted the system of Slavery in this country, in order to humble Americans, who are liable to be proud of having developed first the true theory of a free government.

We are pleased to hear that the Ladies intend to get up a FAIR, to be held in Faneuil Hall, for the purpose of raising funds to finish the "Bunker Hill Monument." That's right, Ladies, if the gentlemen wont attend to their own buisness, you must do it for them. We hope success will attend your patriotic and noble efforts to accomplish what they have left undone.—*Evening Gazette.*

Converted Jews.—It is stated that 30,000 Jews have been received into Christian churches, who have been converted by the London Jews Missionary Society. Five of the Professors in the University of Halle, Germany, were originally Israelites.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.
Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by
JOHN A. LEIGHTON, WM. V. DAVIS, } Concord, N. H.
Dr. Evans' Medicines are for sale at I. S. Boyd's
Dec. 21, 1839. 43 ly.

Dr. Wm. Evans'
CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them useful to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.
Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,
Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.
For sale at JOHN F. BROWN'S Bookstore, Concord, N. H.
Dec. 21, 1839. 43 ly.

OMAN'S BONESET PILLS.
No. 3, Low's Block, Concord, N. H.
TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers without danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merrimack,* at No. 3, Low's Brick Block, Concord, N. H.
Price 25 cents per box, 30 Pills in a box.

THEOLOGICAL BOOKS
AT
I. S. BOYD'S,
No. 1, Low's Brick Block,

A CHOICE selection of second hand Theological and other books at a *very low price* may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them unsoiled. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

Selling off at Cost.

ISRAEL S. BOYD, Agent, would respectfully inform his friends and the public that he has made arrangements for selling his extensive assortment of
Theological, School, and Miscellaneous
BOOKS,
STATIONERY, JEWELRY, FANCY GOODS, TIME-PIECES, &c.
for the benefit of his creditors, at his old stand ☞No. 1, Low's Brick Block,☜ and respectfully solicits the patronage of his former customers and all who may favor him with their patronage.

I. S. B. would also give notice that he continues the sale of the INDIAN PURGATIVE PILLS, very extensively used. Also,
Dr. BEACH'S Medicines of various kinds, and
Dr. PRESCOTT'S do. do.
All which are highly approved.
Concord, Jan. 23, 1840.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by
E. BRACKETT, *Agent.*
At the old stand No. 3, Low's Block, Concord, N.H.

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabobs; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by
E. BRACKETT, *Agent.*

JAMES EATON,
MANUFACTURER OF
RIFLES, Fowling Pieces, MUSKETS,
AND LOCKS OF ALL SIZES AND DESCRIPTIONS.
PERCUSSIAN CAPS,
WHOLESALE AND RETAIL.
☞ Repairing done in the best manner.
29 CONCORD, N. H.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by
E. BRACKETT, *Agent.*